

# Millennial Star



FORCES NUMBER



# POETRY

Brother Dale Duckworth, who recently accepted the Gospel and was baptised by the Elders in Shasta Distriet, N. California, expresses his feelings at this most glorious event of his life, in poetry. . . .

## “ IN THE SHADOW OF MOUNT SHASTA ”

Where the mighty snow-crowned Shasta  
Looming into the sky  
Is kissed by fluffy snow white clouds  
Drifting aimlessly by,  
Looks down upon the wooded hills  
From everlasting snows  
To where, swiftly wending its way,  
The Sacramento flows;  
Where song birds chant their melodies  
Among the fragrant flowers,  
That lift their flaming coloured heads  
To drink from Heaven's showers,  
Which fill the many crystal streams  
Flowing on to the sea,  
Like God's Divine plan flowing on  
Throughout eternity;  
There, in a lake of water pure,  
On a fair autumn day  
Beneath a sky of cloudless blue,  
My sins were washed away.  
In answer to my earnest prayers  
In seeking truth and light,  
God reached forth in His mighty power  
And took me from the night  
Of doubt and misunderstanding,  
That I might henceforth be  
Numbered with those He has chosen  
To be forever free,  
It was there my soul found sweet peace.  
(This, my Redeemer knows)  
In the shadow of Mount Shasta  
Crowned with eternal snows.

## THOUGHT FOR THE WEEK:

Soldiers that carry their lives in their hands, should carry the grace  
of God in their hearts.

—Baxter.

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*And those who were faithful in keeping the commandments of the Lord were delivered at all times whilst thousands of their wicked brethren have been consigned to bondage, or to perish by the sword, or to dwindle in unbelief. . . .*

—Book of Mormon, Alma 50:22.



The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and from without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God, is most unflinching.

—Seneca.



THIS WEEK'S COVER:

The American Nation, once more engaged in a war against oppression, pays homage this month to the memory of Abraham Lincoln, that great statesman and patriot, whose works, though past, still live as a constant inspiration to all who love freedom.

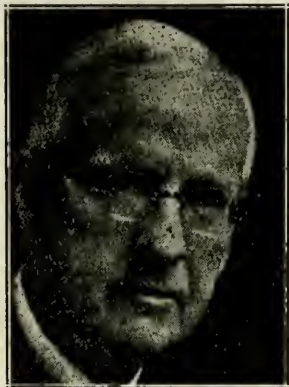
We, too, honour his memory as a just and God-fearing man.

# The Lord's Mercy To The Repentant

By RUDGER CLAWSON,

Of the Council of the Twelve.

Delivered at the Saturday Afternoon Session of the 113th Semi-Annual General Conference, October 3, 1942, in the Tabernacle.



Rudger Clawson

**B**RETHREN, I have read the Bible several times. I have read the Book of Mormon, studied it, and rejoiced in the teachings thereof. I have rejoiced in reading and studying the book of Doctrine and Covenants, and also the Pearl of Great Price. I recommend these books to many honest souls asking questions about them. These books constitute a library, one of the greatest libraries in the world, because it sets forth the truth, and calls attention to the wages of evil, and warns against the evil.

There are many interesting and instructive stories and principles in these good books. If we will follow the teachings thereof closely through our lives, we will reach a safe journey's end.

I was reading, the other day, from the book of Alma, who was the son of Alma. I think likely

you would be interested if I read some, this afternoon, from the character of Alma the Second.

This Alma, the Second, was addressing himself to his son, Helaman. This is where the story begins, and very soon has an ending.

“My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions.

... And I would not that ye think that I know of myself—not of the temporal but of the spiritual, not of the carnal mind but of God.

Now, behold, I say unto you, if I had not been born of God I should not have known these things; but God has, by the mouth of his holy angel, made these things known unto me, not of any worthiness of myself;

For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way.

And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of the Lord came upon us.

But behold, the voice said unto

me: Arise. And I arose and stood up, and beheld the angel.

And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.

And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words—If thou wilt be destroyed of thyself, seek no more to destroy the church of God—I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more.

But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell: yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

Yea, and I had murdered many of his children, or rather, led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

And now, for three days and for three nights was I racked, even with the pains of a damned soul.

And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of

my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

And oh, what joy, and what marvellous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son that on the other hand, there can be nothing so exquisite and sweet as was my joy.

Yea, methought I saw, even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there.

But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God.

Yea, and from that time even until now, I have laboured without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

... For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and

(Continued on page 79)

# Joseph Smith And Abraham Lincoln

## COMPARATIVE NOTES ON TWO GREAT AMERICANS

By EDMUND CROWLEY, M.D.

JOSEPH SMITH

ABRAHAM LINCOLN

December 23, 1805	DATE OF BIRTH	February 12, 1809
Windsor County, Vermont	BIRTHPLACE	Hardin County, Kentucky
Came to America from England and settled in Massachusetts. Great-grandfather was chairman of the "Boston Tea Committee," 1775. Joseph Smith's great-grandfather and grandfather fought in the Revolutionary War, under George Washington.	PATERNAL ANCESTORS	Came to America from England and settled in Massachusetts. A kinsman, Amos Lincoln, dumped tea in the ocean at the Boston Tea Party. He was also a captain in the Revolutionary War, along with a cousin and an uncle of Abraham Lincoln. All of them fought under General George Washington.
Very limited due to poverty.	EDUCATION	Very limited due to poverty.
Tall, well built, strong, active. Fond of sports, especially high jumping and wrestling. Light complexioned, light hair, blue eyes. Very little beard. Had an expression peculiar to himself. Serious, friendly, kind, just, loving, patient, generous, forgiving.	APPEARANCE AND CHARACTER	Tall, slender, muscular. Fond of athletics. Hair a dark brown, almost black. Deep-set grey eyes. Was kind, generous, charitable, honest, serious, sometimes sad, loved a good story. Mild, patient, fair and direct in speech and action. A man of strict morality. His life was devoted to the good of his fellow men.
Mayor of Nauvoo, Illinois. General of Nauvoo Legion. Nominated to Presidency of the United States.	POLITICAL ACTIVITY	Village postmaster. Deputy county surveyor. State Legislator. Congressman. President of the United States.
While held in Carthage Jail, Illinois, was shot down in cold blood by a mob, June 27, 1844.	CAUSE OF DEATH	Assassinated by John Wilkes Booth in Ford's Theatre, Washington, D.C., April 15, 1865.
"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the labourer." (Doctrine and Covenants 42:42.)	ON IDLENESS	"As labour is the common burden of our race, so the effort of some to shift their share of the burden on to the shoulders of others is the great durable curse of the race."

"If I had no expectation of seeing my father, mother, brothers, sisters and friends again, my heart would burst in a moment, and I should go down to my grave."

## ON ETERNITY

"I look through the help of God to a joyous meeting with many loved ones gone before."

"But remember that on this, the Lord's day, thou shalt offer thine oblations . . . unto the Most High . . . and on this day thou shalt do none other thing only let thy food be prepared with singleness of heart that thy fasting may be perfect, or in other words that thy joy may be full."

ON  
OBSERVANCE  
OF THE  
SABBATH

"The President, Commander-in-Chief of the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service . . . a due regard for the divine will demands that Sunday labour in the army and navy be reduced to the measure of strict necessity."

"That inasmuch as any man drinketh wine or strong drink among you behold it is not good, neither meet in the sight of your Father."

ON USE OF  
ALCOHOL

"I am entitled to little credit for not drinking, for I hate the stuff; for it is unpleasant and always leaves me flabby and undone."

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join."

ON JOINING  
A CHURCH

"I was answered that I must join none of them for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

"I have never united myself with any church because I have found difficulty in giving my assent, without mental reservation, to the long complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altars, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbour as thyself,' that church will I join with all my heart and all my soul."

## The General's Boots

By RICHARD BALL

THE brigadier-general was in an irritable mood after finding a present for his boy. So when the general sat down on a well-shaded bench in an El Paso park, he didn't look cheerful. On the contrary, he looked downright angry.

The tall Mexican lad with the shoe-shine box must have thought so. He stood, staring cautiously at the sulking, handsomely-uniformed figure before he asked:

"Shine, Senor general?"

The general's quick nod was cold but affirmative. The boy opened his small box, set his apparatus neatly on the sidewalk. Removing the lid from a can of polish, he generously coated his customer's shoes, spanking the leather with a cloth until it sparkled in the extravagant El Paso sunlight.

The young Mexican was large-framed but slender. His physique showed the rapid approach of manhood. Unmanaged black hair flopped over his forehead in long, tassel-like curls.

As he shifted his position, the general noticed a streak of red on the sidewalk. Closer observation showed that it was blood.

The lines in the general's forehead deepened somewhat in a statement, tart as a communique:

"Your foot is bleeding."

"No matter," the young Mexican looked up with a belittling sort of smile. "Just a leetle cut. It do that all the time. I no mind."

"But it's dangerous. Don't you know that? Where are your shoes?"

The lad reddened at the general's demanding question, but remained silent. He slapped more polish on to the shoes, spanked them again with the cloth.

The general's solemn, grey eyes seldom showed amazement, but they did now, and that gave way to an outburst of thoughts. . . . No shoes? The army was well supplied. No shoes? And this a land of plenty!

The boy continued his polishing with undiminished zeal. The general wondered if he would ever finish.

"That's enough!" the general barked.

He took in the streak of blood once more as though officially. Then militarily erect, he reached for his wallet, removed a five-dollar bill, handed it to the young Mexican.

"Gracias!" the boy swallowed, crumpling the bill, which was soft in his moist hand.

Then, lifting his brown eyes, big with excitement:

"I have to go cross street, get change!"

The general shook his head.

"I want you to get a pair of shoes with it," he said. "A good pair!"

Methodically he took out a linen, initialed handkerchief, wrapped it about the boy's left foot.

"A cut is dangerous!" he frowned. "Don't you know that? You might get infection! Buy those shoes—understand!"

His voice was firm, his stare an order, as he rose from the bench. The lad gaped at the five-dollar bill as if he might have received a hundred peso reward for the capture of a desperado. Excitedly, he nodded to the general.

"Si, Senor!"

Quickly, he tossed his articles back into the box.

"Muchas gracias, Senor



general!" he shouted again. "Muchas gracias!! I do like you say!"

Then he hurried off, grinning, his awkward frame creating a shadow which momentarily blacked out each row of flowers. The general gazed down at his gleaming boots, then at the streak of blood.

On his way towards the post office to mail the package in his hand, he found the streets crowded. Everybody looked happy. The leisure of siesta—the pace of commercial life. One could take his choice. The general stared in a window at some curios. One nick-nack he particularly liked. He started to go in, then hesitated. The officers had a sense of humour, he realised, but not all of them had an artistic sense.

Passing a small drug and confectionary store on the corner, he glanced briefly at the counter. The shoe-shine boy was inside making a purchase, his feet still bare, one crudely bandaged.

The general met him as he came out with a package.

Startled by the tall, sombre figure he didn't expect to see again, the young Mexican jumped slightly. Then a slow smile revealed large teeth.

"Where are your shoes?" the general frowned, staring at the flat package.

"I going to get them now," the boy said, nodding, but it wasn't a convincing nod. His dark eyes seemed to roll backwards as if they wanted to retreat from the inquirer—retreat not so much from attack, as fear. The general's lips tightened.

"You have the money?" he surveyed the young Mexican severely, a stern huskiness in his voice.

"Si, Senor!"

The general stared at the boy's

restless hands seemingly belying the assertion. A cold, cynical smile curled the rough edges of his mouth.

"Well, then, let me see it!"

The boy reached into the pocket of his worn corduroys, then withdrew it hastily, his lips paling a bit as he self-consciously cleared his throat.

The general's eyes forecast the fury that men of his brigade knew preceded a tongue-lashing.

"It is gone!" he nodded, bristling. "I might have known! Well, isn't it?"

The boy's eyelids were meekly downturned and his head was bowed.

"Si, Senor general," he mumbled slowly. "Si, it is gone. But I do not just throw it away! Besides, I do not need shoes. For one whole month I go thees way. I do not mind."

"Oh, you don't!" the general snapped. "You think I gave you the five dollars for pleasure, no doubt. What is in the box? Candy for some young senorita?"

"No," the boy shook his head. "No, Senor general!"

"Then a book, of course! One which cost five dollars?"

The general's mocking voice slashed like a bayonet. He hovered menacingly over the lad for one tense moment. In the foreboding silence, the boy could feel the general's warm breath. With a shrug of disgust, the general finally strutted off.

"Wait, Senor general!"

The boy ran after him.

"Please, Senor general! Wait!"

The officer halted. But there was an insatiated violence in his glower.

The young Mexican's sweaty fingers nervously pulled at the

(Continued on page 76)

# The Latter-Day Saints' "Millennial Star"

THURSDAY, FEBRUARY 4, 1943

## EDITORIAL

### WARMTH NEEDED IN OUR CHAPELS

**W**E learn with regret from several sources that the attendances at our services are falling off due to some of our chapels being cold. Old members in particular find it very trying. "The testimony of this Gospel is burning in my bosom, but my feet are freezing," is not an infrequent comment. An American member came once and no more. On leaving he said: "My faith isn't sufficiently strong to stand this cold place. I may just as well freeze in the camp." With a sense of deep concern we ask ourselves, are there many such members, whose faith and bodies are almost frozen?

The fuel is rationed, but obtainable. Every effort should be made to ensure that the members are comfortably warm during the services. We earnestly appeal to all our branch presidents to see that each chapel, each meeting room is **WARM, CLEAN, WELL ARRANGED AND INVITING.** Spiritual warmth is more easily radiated when the Saints and friends meet in ideal circumstances—the chapel nice and warm, the programme well prepared, officers and teachers in their appointed places on time.

Our Father in Heaven, who has a beautifully arranged place to dwell and worship in, will smile down upon us and bless us if we follow and fulfil His injunction:

**"ORGANISE YOURSELVES; PREPARE EVERY NEEDFUL THING;**

**AND ESTABLISH A HOUSE, EVEN A HOUSE OF PRAYER, A HOUSE OF FASTING, A HOUSE OF FAITH, A HOUSE OF LEARNING, A HOUSE OF GLORY, A HOUSE OF ORDER, A HOUSE OF GOD"**—and please make it warm.

### IS CHINA TEA AGAINST THE WORD OF WISDOM?

One of our lady members expresses a very strong view that China tea is not against the Word of Wisdom. Another member is just as strong in her attitude that China tea is against the Word of Wisdom. We have been asked to give a decision.

Since both of these ladies are very anxious not to break the Word of Wisdom, nor to act contrary to the "order and will of God in the temporal salvation of all saints," we have made an enquiry among tea merchants in the City of London to obtain their view in addition to all the scientific data available. The information obtained is very interesting: "Tannic acid (poisonous drug) is present in all brands of tea—India, Ceylon, China, etc. Of course, for commercial reasons we do not advertise this fact. Some book, written by a doctor, may deal with the question of harmful effects of tea. China tea contains proportionately less tannic acid than the other two brands cited. But one can make just as strong drink with China tea as with any other kind; it depends on the quantity used."

"Behold, verily thus saith the

Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving unto you this Word of Wisdom by revelation—that wine or strong drink and tobacco are not for the body, neither for the belly . . . and again hot drinks (TEA AND COFFEE) are not for the body or belly.” (Doc. and Cov. 89:4, 5, 8, 9.)

The habits of smoking and taking “strong drinks” and “hot drinks” are so widespread among the nations of the earth, and have such a strong and firm hold upon people that all sorts of subterfuges and devices, commercial and personal, are pressed into argument in favour rather than against these soul and body destroying habits.

Science fully supports the Revelation of the Lord, warning all people generally and the saints of His Church in particular, against the use of narcotics.

Doctors by the score have spent time and intellectual effort to delve into the harmful beverages made popular and enticing for profit and gain.

The eminent Dr. John A. Widsøe writes: “Tannic acid, found in coffee in small quantity as tannin, but in tea to a large extent, is an astringent. It is found in oak bark, and is the active substance in the tanning of leather. Tannic acid affects the lining and the contents of the stomach and intestines, tending to cause serious disorders. Tea and coffee drinkers may suffer sooner or later, and usually do, from insomnia, irritability, loss of memory, high blood pressure, headaches and other nervous disorders. The whole body is more or less directly affected unfavourably by the use of caffeine and tannin-containing drinks.”

In the light of the revealed Word

of God and the abundance of scientific evidence, only one answer can be given, namely, that tea, whether China or any other brand, is against the Word of Wisdom, and therefore should not be drunk by Latter-day Saints.

#### DISTRICT PRIESTHOOD CONVOCATIONS

This year, instead of holding one mission-wide Priesthood Convocation in London, for the benefit of only a part of the Priesthood membership of the seventy-five branches and fourteen districts, smaller but better-attended convocations in the districts of the mission have been arranged.

So far, London, Norwich and Birmingham districts have held theirs. Without exception, these convocations have been a great success—spiritually as well as materially—and all the decisions arrived at under the inspiration of the Holy Spirit will be put into effect.

“The Church is no stronger than its Priesthood” is an axiom, the evidence of which needs no proof or demonstration.

The strength of the active Priesthood in the British Mission is somewhat limited on account of the war and National Service requirements, but the work accomplished by them is excellent in most cases. The increase in the number of branches, the achievement of combined efforts of District and Branch Presidencies in relation to tithes, fast offerings, number of meetings held, the unity of the saints, and their material as well as spiritual welfare, is so apparent that we are filled with joy and gratitude to our Heavenly Father. He has sustained us, blessed and comforted us when we have been called upon to undertake His work under the strain of long hours of toil and weariness.

—A. K. A.

## The Church Moves On

### BOOK OF MORMON ORIGINAL FORME PROOFS PURCHASED

A full set of printer's forme proofs of the original edition of the Book of Mormon printed at Palmyra, New York, in 1830, was recently purchased by Wilford C. Wood from Mrs. Clara Giese, of Santa Barbara, California.

The thirty-seven forme proofs, still unyellowed by age, and now resting in a specially built box, were put aside by Mr. John H. Gilbert, the printer of the Book of Mormon, in whose possession they remained for many years. Later they passed into the hands of Pliny T. Sexton, who owned an estate in Palmyra which included the Hill Cumorah. It was evidently Mr. Sexton who built the box in which to preserve the proofs. When at Mr. Sexton's death the Church purchased the Hill Cumorah, the forme proofs became the property of his niece, who had married a former nobleman by the name of Hans Giese, a forbear of Mrs. Clara Giese.

Included in the purchase was a typewritten statement signed in 1892 by Mr. Gilbert, which accompanied photographs of the Hill Cumorah which were exhibited at the Chicago World's Fair of 1893.

### "ANNIE WELLS CANNON PASSES"

Mrs. Annie Wells Cannon, one of the most noted women in the Church, died recently at her Salt Lake City home. She was eighty-two. As a member of the General Board of the Relief Society, she served from 1902 until 1910, and again from 1919 until its reorganization in 1939. For fifteen years she was Associate Editor of the "Women's Exponent," forerunner of the Relief Society Magazine. She spent the years 1883 and 1884 in the Swiss-German Mission, where her husband, John O. Cannon, presided.

She was officially recognised as one of the outstanding women of the State by the Utah Federation of Women's Clubs, when they selected seven prominent women for awards in 1934. She was also the first woman to be elected to the State Legislature.

She edited "Our Legacy," the volume of poetry which was released by the Relief Society late in 1941, as a part of their

Centennial Celebration, and was a frequent contributor to both the Relief Society Magazine and the Improvement Era.

### WAR FAILS TO STOP OLD WORLD MISSIONS

District Conferences and other functions of the Swedish Mission have been conducted as usual, state reports received recently in Salt Lake City. The annual report was sent by Elder C. Fritz Johanson, Acting Mission President.

R. Simond, District President of the French Swiss District, with headquarters at Neuchatel, reported a successful Conference held May 3rd, in Lausanne, which was climaxed by a recreational evening attended by more than 100 persons.

Abraham Hindonian, Acting President of the Palestine-Syrian Mission, reported that members were in good condition, but that the shortage of food was growing acute. He made a special plea that the Saints should remember the membership of that mission in their prayers.

### WRITERS CONVENE ON B.Y.U. CAMPUS

"Utah has a great past which may yet be a guide to the American future. It is up to Utah Writers to make this ideal come true. . . .

"The grand adventure of Mormonism needs to be told to relieve the world of illusion."

So said Dr. Harry A. Overstreet, one of the principal speakers at the 17th Annual Round-up of the League of Utah Writers, held in the Joseph Smith Memorial Building Brigham Young Campus, July 11th and 12th.

### NEW PIPE ORGANS

New pipe organs have been recently acquired by the Handsworth and Kidderminster Branches of the Birmingham District, mainly through the efforts of Elders Melvin W. Dunn and Geo. A. Allan.

The larger one, installed in the Kidderminster Branch Chapel, was purchased from an organ builder who had constructed it to his own requirements for his own use. Seventy-five pounds was donated by the local members for its purchase.

## Friendship Among Latter-Day Saints



love and respect for each other; friendship that will unite our members in this life and in eternity under the Covenant of the Restored Gospel.

We are looking to the days when we may again gather in mission-wide conventions and see the youth of our Church in the most wonderful programme of self-development. In the meantime, we are

**I**T is the aim of the British Mission Presidency that there should exist a happy, intelligent and true friendship among all the members of the Church in the British mission: friendship that will unite our faith, our

aware that some of our young people, because of the lack of interest taken in them, seek friendship and association outside the Church membership. Most of them would prefer to share the happiness and advantages of the full fellowship in the Church.

**PEN FRIENDSHIP IS THE MEANS TO RETAIN THE INTEREST AND COHESION OF OUR YOUTH THROUGHOUT THE BRANCHES OF THE MISSION**

**Here is a list of our members who wish to share their friendship with other members of the Church:—**

### **AIRDRIE BRANCH—SCOTLAND**

Agnes Martin, age 26;  
Alice Martin, aged 21;  
Elisabeth Martin, age 20;  
John Martin, age 18;  
Ellen Martin, age 17;  
all of 32, Ogilface Cres.,  
Blackridge, W. Lothian, Scotland.  
Robert D. Rogers, age 33,  
36, Hillfoot Road, Airdrie, Lanarkshire.

### **JUNIOR SECTION**

Bessie McCluskie, age 15,  
c/o 13, Blackcroft Road,  
N. Mount Vernon, Glasgow, E.2.  
Margaret McPherson, age 16,  
15d, West Kirk Street,  
Airdrie.

George Martin, age 16,  
32, Ogilface Cres., Blackridge,  
W. Lothian, Scotland.

### **MOSTLY AMERICAN MEMBERS IN THE FORCES**

M. Grant Lindsay.  
Grant Farnes Kenner, age 23.  
Wm. George Emmett, age 27.  
William Tullock, age 25.  
Robert Malin.  
Luther Simpson Abrams, age 22.  
James Rulon Payne, age 33.  
Evan R. Tracey.

**ALL THESE c/o British Mission,  
149, Nightingale Lane, London, S.W.12.**

**WRITE TO THEM—THEY WILL WRITE TO YOU.—A. K. A.**

## THE GENERAL'S BOOTS

(Continued from page 71)

string on his package. He tore it open. "Look, Senor! This present! Look at it, please! Please, Senor general! Then you see I do not just throw the money away!"

The general's attitude was one of patience totally spent. He was in no mood for deception now. Nevertheless he looked down at the present. He saw an expensive electric heating pad.

"It all come to four dollars and ninety cents," the boy explained hurriedly. I have to get thees for my mother, Senor. She need it real bad! She ache all over, in arms, legs, and chest. She ache until she almost cry, Senor. The doctor at clinic, he call it neuritis, and say to get best electric heating pad there are. But we have no money for one. Yet we have to get pad. We have to!"

The boy paused with a low sigh.

"Then you give me five dollars. Shoes, Senor? I am young and strong, and my feet they are tough. But my mother—no."

The boy's eyes were moist as his voice broke. The general shifted about uncomfortably.

"Why didn't you tell me, son?" His voice became gentle. "Why didn't you tell me before about your mother?"

He stood with a softened expression, silent in thought, for a moment, then he untied the cord on his own package, opened a long, white box. He took out a pair of gleaming, brown, leather boots with handsome, black heels.

"I think they'll just about fit you," the general said. "My boy's about your size."

The young Mexican was too astonished even to say "Thanks." He put his sore feet into the boots and discovered a good fit. He walked back and forth. The boots were comfortable. He stood in front of a store window admiring the reflection. What he saw made him look proud as a decorated soldier over the gift which was originally bought for someone else.

The general watched silently, his pleasure mixed with restraint, then he left and hurried on in a brisk, military manner. When he returned to camp, the other officers were surprised to see a contented smile on his face.

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## Missionary Movements

### ARRIVALS AND APPOINTMENTS

Elder Alvin Loraine Gittins was set apart as a full-time Missionary by Elder James R. Cunningham on the 26th January, 1943, and assigned to labour in the Mission Office as Assistant Editor of the "Millennial Star." Brother Gittins recently completed a 12 months mission.

### RELEASE

Sister Doris M. Allison was honourably released on the 29th January, 1943. During her five months' mission she has laboured in the Leeds District, doing very finework among the Saints there. The early termination of her mission is due to her being called into the Services.

## Are You Interested In Your Ancestors?

### No. 2. Church and Parish Registers.

Most Churches have preserved records of their members, such as the christenings of children, marriages and burials. In some countries the Parish Church was the established church and included the great majority of the inhabitants. Thus Parish Registers form our best source of information on people of all ranks.

### The Keeping of Parish Registers.

In countries where Protestant churches were organised during the Reformation the whole territory was divided into Ecclesiastical Districts known as Parishes. Laws were passed requiring them to keep a register of all baptisms, marriages and burials administered in the Parish Church.

In England, the first law requiring that such registers be kept was passed in 1538, yet many do not begin until about 1550. Ministers were often very lax or unwilling, and far too frequently the keeping of the Record was neglected, the entries were repeatedly incomplete, and sometimes were even lost or destroyed through carelessness, but despite omissions, insufficient identification and gaps in the record, the Parish Registers form a veritable gold mine of information.

### Non-conformist Churches.

Later, other churches were organised, the Friends or Quakers (who have kept some of the finest church records extant), Methodists, Baptists, etc. Most of these non-parish registers in England are now preserved in Somerset House, Strand, London. Parish Registers, on the other hand, are still in the custody of the local Minister or Incumbent.

### Was the Place of Birth a Parish?

The place of birth of the earliest

known ancestor on the line you aim to trace in England is of paramount importance. First, you must make sure that the place name is correctly spelt. Many real puzzles are encountered because of misspelt places of birth. You will have constant need of a good map and gazetteer. Moreover, since Parishes may include a number of smaller localities, such as villages and chapelries, within their territory, you must repeatedly ask, "Was the place of birth a Parish, or was it a smaller unit within a Parish of another name?" In the event of the latter being the case, the proper Parish must be determined and its Registers searched.

### Printed Parish Registers.

A great number of English Parish Registers have been printed (about 2,000) and most of these are upon the shelves of the Society of Genealogists, Chaucer House, Malet Place, London, W.C.1. These can be consulted upon the payment of a fee. Many, however, contain only marriages, and these, while helpful, are insufficient for working out complete family groups, and must be supplemented by christening and burial entries.

There were in 1831 approximately 12,000 Parish Churches, so it can be seen that the majority of Registers have never been published and exist only in manuscript form, in the care of the Parish Minister or Clerk. You must either personally visit the Parish from which your ancestors came, or have a search instituted by means of correspondence with the incumbent.

Further helpful hints will be printed in this series.

Remember, the Genealogical Board exists to help you solve your problems. Write to us, c/o 149, Nightingale Lane, London, S.W.12.

J. R. C.

## District Activities

### *Birmingham*

On December 25th, 1942, the King-standing Branch Sunday School held its Christmas Service. Special musical numbers included, a choral rendering by Sunday School children of "When Christ was born in Bethlehem," a duet by Sisters Winifred Stokes and F. Doris Green, and a pianoforte piece by Elder Melvin W. Dunn, "The Rustle of Spring." Circuited speakers were Arthur Fisher and Melvin W. Dunn. Bro. John H. Makin also spoke before distributing gifts to thirty-six children for regular attendance. There were fifty-five persons attending.

### *Leeds*

On December 1st, 1942, the Bradford Branch held a successful "Allies Night," at which thirty-four persons were present. Brother George Pitts, M.L.A. President, conducted the Social, and Sister Edith Russell entertained with her ukelele.

Sisters Doris M. Allison and Grace E. Gent presented a lantern lecture, "Historic Highlights of Mormonism," at the home of Brother and Sister Fred Laycock, Batley, on January 7th.

### *Liverpool*

The Blackburn Branch held a New Year Party on January 1st, 1943, at the home of Brother and Sister Smith. The party commenced at 2.30 p.m. with singing, games and recitations. Everyone contributed to the refreshments which were served to about 15 members present.

A Baptismal Service was held on Sunday, January 3rd, 1943, at the L.D.S. Chapel, Burnley, District President P. L. Cookman conducting the meeting. Addresses on "Baptism of Water" and "Baptism of Fire" were given by Brothers Clifford Hartley and David E. Gardner respectively. Elder John R. Moore baptised Lily Roper, Maria Roper, Muriel May Holden and Glennys Moore, whom he also confirmed. Sister Maria Roper

was confirmed by President Cookman, Sister Muriel Holden by Elder Robert Wilkinson, and Lily Roper by Elder Harold Corless.

### *Norwich*

On December 17th, 1942, a "Bring and Buy" Sale was held in aid of the Relief Society. Twenty-three members and friends enjoyed a tea, and in the evening thirty-five people were entertained at an enjoyable social under the direction of Lady Missionaries Alice A. Wild and Gladys M. Griffith.

### *Newcastle*

On January 6th, 1943, the West Hartlepool Branch Sunday School, under the direction of its officers, attended the local pantomime, "The Forty Thieves," in place of the annual Christmas party.

On January 12th, 1943, in the home of Sister E. Short, the primary organization gave a party to a group of ten primary children. A grand programme of games, amusements and refreshments was very much enjoyed by all present.

### *Scottish*

The Airdrie Branch Relief Society on December 12th, 1942, held a successful Sale of Work and Social.

A Children's Christmas Social was arranged by the Airdrie Branch Sunday School and Primary on December 26th, 1942. Sisters R. Weir and Peggy McPherson were responsible for the children's entertainment and refreshments. Each child present received a Christmas gift.

### *Welsh*

On Christmas night a children's party was held at the Memorial Hall, Varteg, under the direction of the Relief Society. Community singing and games were enjoyed by all present. Sisters Naomi Thomas, Cecilia Roberts and Hilda Forward and Beatrice Forward served the refreshments. Thirty members and friends were in attendance.

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## DEATH.

**LEAK**—Sister Isabella Leak, aged 62, passed away on Tuesday, January 5th. Her body was cremated at the Blackpool Crematorium on January 9th. She had been for twenty-six years a member of the Blackburn Branch. A memorial service was held in the Blackburn Branch

Hall on Sunday, January 17th. Lady Missionary Lucy Ripley spoke on "The Resurrection," and Elder Horace E. Heyes, of Wigan, on "Life after Death." Sisters Lucy Ripley and Mabel Fitton sang an appropriate song.



## PERSONALS

**FORWARD**—A son to Brother and Sister Haydn Forward, of the Varteg Branch, Welsh District, on November 1st, 1942. The child was blessed on November 22nd, 1942, by District President Richard C. Thomas, and given the names of Jeffrey Grant.

**HARRIS**—A daughter to Brother and Sister Thomas R. E. Harris, of the Plymouth Branch, on December 22nd, 1942.

**REEVES**—A son to Sister and Mr. William Reeves, of Wolverhampton, on November 17th, 1942. The child was blessed on December 6th by Elder Albert R. Carter, and given the names of Paul William.

**SIPSON**—A son to Mr. Ernest A. Sipson and Sister Dorothy Sipson, of the Mansfield Branch, on November 28th, 1942. The child was blessed by Elder Alfred H. Hewerdine on December 20th, 1942, and named Michael.



## THE LORD'S MERCY TO THE REPENTANT

(Continued from page 67)

have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God.

And I have been supported under trials and trouble of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me.

And I know that he will raise me up at the last day to dwell with him in glory; yea, and I will praise him for ever, for he has brought our fathers out of Egypt, and he has

swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity from time to time." (Alma 36:1-28.)

Now, brethren, this is a remarkable case. It shows the love and mercy of God that was shown to this man when he repented of his sins. God took mercy upon him and forgave him of his sins, and he accomplished a mighty work among his people, and he became high priest in the Church.

May the Lord bless you, my brethren.

Peace be with you. Amen.

## DEATH

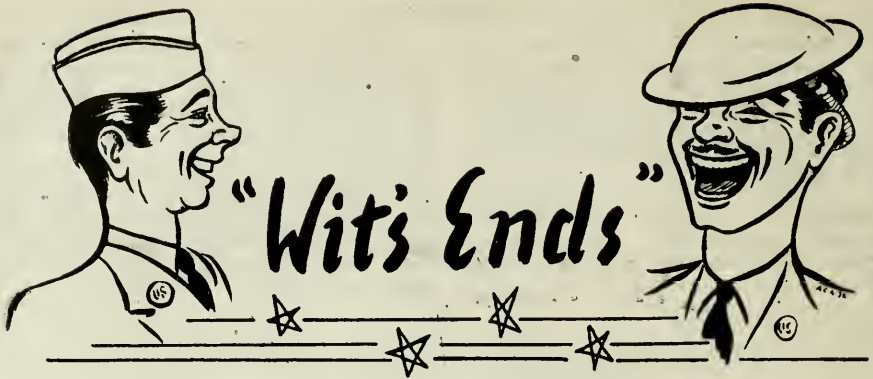
It is with deep regret and heartfelt sympathy that we record the unfortunate deaths of Neil and Jacqueline Coleby, three-year-old twin children of Brother Charles William Coleby, of Norwich (son of Frank M. Coleby, Norwich District President).

After a five-day search, in which soldiers, Home Guards and police, assisted by planes and bloodhounds, took part, the twins were found on Sunday, January 24th, lying one on either side of a stream at the foot of Talyean Mountain, near Conway, Caernarvonshire, where they had died from exposure and exhaustion.

With their mother, Mrs. Audrey Coleby, they were evacuated to North Wales when their home in East Anglia was bombed, and had never before been outside the walls of the lonely farmhouse.

The father obtained compassionate leave from his R.A.F. Unit in the South of England, and joined in the search.

While these distraught parents have parted with their dearly cherished children in this life, may they find consolation in the knowledge of a re-union on the Day of Resurrection.



**COMMON GROUND**

"Aren't you ashamed to be seen in this court again?" asked the judge.

"No, sah," answered the coloured prisoner. "Ef it's good enough fer you, sah, ah's satisfied."



**PAST TENSE**

"Hurt your hand, Billy?"

"Yes, badly. Those were awful sharp teeth Dicky Green used to have."



**LONG-SIGHTED**

"Would you mind, sir, lending me your spectacles?" asked a railway traveller of the affable old gentleman in the corner seat. The request was politely granted. "And now, sir," said the borrowing one, pocketing the glasses, "since you can no longer see to read, would you mind lending me your newspaper?"



**SOME CONCLUSION**

The little boy had never seen a snake before. "Oh, mummy," he cried; "Quick! Come and look here! There's a tail wagging without any dog."



**NULL AND VOID**

Blank verse is very often the result of a poet putting his whole mind into his work.

**NO DOUBT**

Missionary: "I collect for the suffering poor."

Doubting Contributor: "But are you sure they suffer so much?"

Missionary: "Oh yes, sure of it. We go to their homes and talk to them for hours."



**DISCERNMENT**

After taking an immense amount of trouble, the Branch President succeeded in reconciling two old women who had been quarrelling for years. He even induced them to meet in his home. In his drawing-room they shook hands. After an embarrassed silence one of them said:—

"Well, Mrs. Tyler, I wish you all you wishes me."

"An' who's saying nasty things now?" snapped Mrs. Tyler.



**LYING IN WAIT**

An energetic speaker at an election meeting lashed himself into a frenzy. "And are you—honest, hard-working Britishers like you—are you, I ask again, going to take all this lying down?"

"No," shouted a voice from the back of the hall. "The reporters are doing that."



Most women, however dull, have a keen sense of rumour.

## The Prophet Joseph Smith

### THE GIFT OF THE HOLY GHOST

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation the effect of the Spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such thing as an outward manifestation.

It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the gift of the Holy Ghost; when we consider that ignorance for many centuries past, without revelation, or any just criterion (by which) to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence it not infrequently occurs that when the Elders of this Church preach to the inhabitants of the world, that if they obey the Gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this Church, for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

### GIFTS OF THE SPIRIT

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it (the gift of the Holy Ghost) is necessary to make and to organise the Priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. We believe that the holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, that it brings things past to our remembrance, leads us into all truth, and shows us of things to come; we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it (this gift of the Holy Ghost) in all its fullness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men.

## About The "Mormons"

Second Decade: 1840-1850

JOSEPH QUINCY—Mayor of Boston, Massachusetts.

"A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow-mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognised in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance. . . .

"I have endeavoured to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle." ("Figures of the Past," page 381.)

THOMAS L. KANE—General in United States Army, Author, Lecturer, Statesman.

"There was something joyous for me in my free rambles about this vast body of pilgrims. I could range the wild country wherever I listed, under safeguard of their moving host. Not only in the main camps was all stir and life, but in every direction, it seemed to me, I could follow "Mormon Roads," and find them beaten hard, and even dusty, by the tread and wear of the cattle and vehicles of emigrants labouring over them. Wherever I was compelled to tarry, I was certain to find shelter and hospitality, scant, indeed, but never stinted, and always honest and kind. After a recent unavoidable association with the border inhabitants of Western Missouri and Iowa, the vile scum which our own society, to apply the words of an admirable gentleman and eminent divine, 'like the great ocean washes upon its frontier shores,' I can scarcely describe the gratification I felt in associating again with persons who were almost all of Eastern American origin—persons of refined and cleanly habits and decent language—and in observing their peculiar and interesting mode of life; while every day seemed to bring with it its own special incidents, fruitful in the illustration of habits and character. . . .

"I would be distinctly understood to ascribe to those of their number with whom I associated in the west, a general correctness of deportment and purity of character above the average of general communities." (A lecture before Historical Society of Pennsylvania.)